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founders, is not, and never can be, a menace to our institutions. And equally unjust is the assertion that such a system is undermining the Christian faith of our youth, unless in the negative sense, that it does not teach abstract orthodox Christianity, which of course in the Cardinal's mind means the tenets of his church.

A century of trying experience confirms the wisdom of the men who founded our republic upon the simple elemental principle of giving to the citizen entire control in the domain of politics, leaving to the Church the care of the spiritual ; thus broadly marking the separation of Church and State. To radically change this elemental principle, to divide the general taxes for denominational support, would be the entering wedge of the Church into the State, and is the real menace to our republican institutions. General Grant was as supremely American when, in his public speech at Des Moines, he counselled Americans never to give a dollar of public taxes for denominational uses, as he was when receiving Lee's sword at Appomattox.

Cardinal Gibbons asks the adoption of the Canadian system, whilst Monsignor Preston demands the adoption of the German system. Americans feel that their institutions are above either. We do not require the colonial enlightenment of the one nor the military absolutism of the other. It is amazing what a longing these distinguished prelates have for the institutions of monarchy.

The true position of Catholics in this republic is to loyally and patriotically support all its institutions in the future, as in the past, thereby aiding in its grand development and sharing in its progress and prosperity.

A Catholic myself, I have for obvious reasons abstained from any discussion of the question of religious education. The American State has left that to the Church and the home, to the Christian preacher and Christian parent. It is not the State's province to make good Methodists, Episcopalians, or Catholics, but good citizens. To this end our public school system is specially adapted—a national laboratory from which our future composite people will come, nationalized and fraternized.

There is in the public mind an idea crystallized into a conviction that the republic cannot long survive the destruction of our public schools. This is why any attack upon them must ever awake the antagonism of all true Americans.

JEREMIAH QUIN.

## VII.

### DUTY OF THE LEADERS OF CHRISTIAN THOUGHT.

SOME of the ablest and best known representatives of the great Christian denominations have been telling the readers of the NORTH AMERICAN REVIEW why they remain believers in their respective denominations. The papers are interesting, because they unconsciously show the strength and the weakness of modern Christianity. Its weakness consists in the fact that denominational principles and methods are elevated into the place which should be occupied by the fundamental principles and methods of Christianity. But at the same time this very weakness has proved to be a source of strength. Multitudes of men and women who would never be attracted by the lofty principles of pure Christianity, are ready to live by it, and even die for it, when it is mixed with something earthly and cast into the very human molds of denominationalism. We cannot bear to look at the white light from heaven. It blinds us and stuns us, accustomed as we are to the half darkness of human opinion and prejudice. And so we wear highly-colored ecclesiastical glasses, which give to everything around us the denominational hue which we love. Thus it is that many of us go to our graves without ever having caught the faintest glimpse of Christianity as it is when freed from its human ac-

cretions. The fact that Christianity has grown under these circumstances, and is to-day one of the strongest, if not the strongest, force in modern life, is one of the most convincing proofs of its divine claims.

Nevertheless, denominationalism has had its day, and the era of its decadence has begun. In the past it drew men into the Church ; in the future it will drive them out of the Church. Indeed, it is beginning to do so now. The old sanctions of ecclesiasticism are losing their force with thinking people. The Christian denominations are in a state of flux ; religious opinion and belief are in a condition of chaos, out of which nothing is certain and everything is possible. And, as in the case of all chaotic movements, so in this, many strange and counter tendencies exist side by side. There is the reactionary backward movement towards a mediæval conception of dogma and ceremony which is so puzzling in this materialistic age, and there is on the other hand the movement away not merely from all settled creeds and dogmas, but from every vestige of organized Christianity. This movement divides itself up into a number of smaller movements, and we have as a result the new theology in its more orthodox manifestations, liberal Christianity of all grades, free religion, agnosticism, and infidelity. Now, what the leaders of Christian thought should do in this crisis is to provide temporary, though safe, intellectual bridges over which men may travel from the old and outworn denominational conceptions of Christianity to the new and unknown conception of it that is to be. The human mind cannot rest upon negations ; it must grasp something positive ; else it will sink under the black waters of pessimism and die. And it is here that many of the leaders of the progressive movement in theology have erred. They have not only torn down more than was necessary for their day and generation, but they have torn down much more vigorously and effectively than they have built up. They should remember that although truth is mighty, and will finally prevail, its day of triumph cannot be hurried nor anticipated. The Church of the future, with its larger view of truth, will come in the future, not to-day. What we of the present hour need to do is to wisely discern the signs of the times, and find some feasible *modus vivendi* for the traditional forms of denominationalism and the newer and better Christian consciousness of the age.

JAMES B. WASSON.

## VIII.

### ANIMAL INTELLIGENCE ILLUSTRATED.

THE article in the last REVIEW on the intelligence of animals brings to my mind a little incident that is related of a late distinguished gentleman, who, though eminent as a statesman and constitutional lawyer, prided himself especially upon his scientific attainments and the local celebrity he had won as a naturalist. He was a firm believer in the possession of reason by most of the four-footed creation, and he considered their intuitions and instincts keener and less liable to error than those of man. Being, on a certain occasion, invited to deliver an address before a scientific association, he chose for his subject "Animal Intelligence," and in the course of his remarks adduced the instance of a cat of remarkable sagacity which had quartered herself upon his family. She was an unbidden guest, and an unwelcome one, for she was continually under foot, in all parts of the house, but particularly upon the front door step. No visitor ever rang the entrance bell but puss was there to greet him ; and the door mat was her favorite couch at all hours of the day and night. At last she became so intolerable a nuisance that the statesman determined to be rid of her ; but not desiring to have her blood upon his hands, he hit upon the expedient of taking her with him on his next visit to New